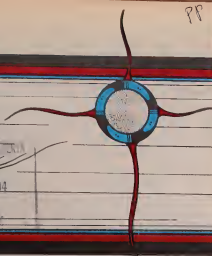


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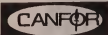
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NEWS SCENE

Land Claims: A two-way street

An open letter to the people of Canada by Joseph Gosnell Sr.,
president, Nisga'a Tribal Council

Twenty-one years ago a Supreme Court of Canada decision, the *Colden* case—named after Nisga'a's chief Frank Colden, gave Ottawa the impetus to enter into formal land claims negotiations with the Nisga'a Tribal Council.

That ruling prompted the government of Pierre Trudeau to establish a settlement process to resolve Aboriginal claims without more long, costly and acrimonious court battles.

And so, in good faith, we sat down to negotiations with Ottawa. (After a century of refusal, Victoria finally joined in the talks three years ago.)

Our ground-breaking efforts and legal precedents helped other First Nations—in Quebec, the Northwest Territories and Yukon—to settle claims and sign treaties.

We have now been sitting at the negotiating table for nearly two decades. A generation of Nisga'a men and women has grown old at that table.

And suddenly, at a critical stage in our negotiations, when an agreement-in-principle is within reach, the backlash has begun. In this campaign we see the handprints of powerful vested interests. We believe they are trying to derail the talks which threaten to interrupt their unfettered plunder of our territory's precious resources.

They have one goal: to intimidate politicians into scuttling Nisga'a and other Aboriginal negotiations. It would be a mistake to confuse these vested interests with the common good. While they have systematically stripped Nisga'a lands of our fish and forests—at handsome profits—the Nisga'a have received little or no benefit.

Meanwhile, our confinement on inadequate reserves under crushing unemployment has been underwritten at massive expense to Canadian taxpayers. The cost of supporting Aboriginal people, instead of allowing us to fend for ourselves, is staggering. Ottawa's budget for taking care of Canada's Native people in the current fiscal year is \$5.8 billion.

Whose interests are being served by this scare campaign? Is it the cut-and-run forest companies? The fish processing industry, which once nearly destroyed the salmon runs, and is now shifting some operations to the United States?

Is it aimed at Ottawa and Victoria, where politicians distracted by elections, try to placate irritated voters and think that if they delay some more, an

other government or another generation will foot the bill for Aboriginal treaties?

Is it Reform Party politicians, who hope to reap votes by sowing fear? Reform MP Herb Gruhl (Capilano-Howe Sound) falsely described the grinding poverty of Native reserves as South Sea paradises.

Other Reformers who use coded language that encourages racist stereotypes of Indians as greedy, incompetent and unworthy? The Nisga'a know that B.C. residents—particularly in Terrace and its region—want to know more about the likely effect of a land claims agreement on their lives and livelihood.

We want to answer those questions, and have made major efforts to outline the principles of our land claim offers. Over the past two years we have published booklets on the Nisga'a and self government, and last fall we co-published—with Douglas & McIntyre—an award-winning book concerning our history and our claim.

We have also tried to keep the public and the media informed with news releases, background reports and interviews with Nisga'a negotiators and tribal council officials.

But communication is a two-way street. When someone speaks, someone else must listen.

For the past two years, few have bothered to listen. We know the media is

conflict-driven, and with few exceptions, Aboriginal issues only make it into the line-up if they are "framed" in a negative context—teen suicides, cigarette smuggling, salmon poaching and the gun fight at Oka.

So it should be no surprise that an often uncritical media has found an issue to fit its format with recent allegations about the so-called "secrecy" of treaty talks and the "interim agreements" that are meant to safeguard the resources under negotiations.

Opinion writers are now calling Aboriginal claims "unaffordable" as if the debate is about a new car or refrigerator—rather than a historic injustice and unpaid debt.

First Nations are growing tired of trying to educate and explain—again and again—the history of our brutal treatment at the hands of explorers, colonizers and now, the faceless number crunchers at big corporations.

NOTE: The Nisga'a is the only First Nation in B.C. currently in formal land claims negotiations with the federal and provincial governments. A free Nisga'a Fact Book is available by phoning the tribal council office at (604) 633-2631.



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Protesters crash G-7 Meeting

by Ennis Morris

While the Russian delegation was attempting to hone in a G-7 Nations pledge of \$1.2 billion to the Ukraine, Native leaders were marching to lodge a protest with the meeting that was taking place at Winnipeg's Ft. Garry Hotel. But by the time they arrived, no one was there to greet them.

Pequas First Nation leader and protest co-organizer, chief Louis Stevenson said his group of nearly 600 protesters wanted "a face to face meeting with leaders of the G-7." He said though he has no problem with giving money to the Ukraine, current obligations are not being met here in Canada. "We have to question why economic assistance to a large, resource-rich, industrialized nation... seems more important than ending welfare dependency and child poverty in Canada."

Phil Fontaine, leader of the Assembly of Manitoba Chiefs and Ovide Mercredi, Grand Chief of the Assembly of First Nations, stood with Stevenson and said they supported his demands.

"The fact of the matter is... they (federal government) have treaty obligations that they have never fulfilled," Mercredi said.

Stevenson took a tougher stance and indicated that he was tired of seeing the suffering that occurs in some Canadian communities. "We see suicides almost on a weekly basis," he emphasized, "because of the intolerable living conditions and the despair. What does it take to get Canada to act on its own problems?" He went on to say that "this government wants to help under-development in other parts of the world when right here in their own backyard, on most reserves across Canada, there is evidence of massive under-development."

While Stevenson spoke with members of the media who had gathered there, visiting G-7 delegates were scattered around the province's capital. Ukraine President Leonid Kuchma was touring a local dairy operation while Human Resources Minister, Lloyd Axworthy met with Manitoba Premier Gary Filmon and Russian foreign minister Andrei Kozyrev.

Axworthy later said that Canada was dependent on foreign trade and countries like the Ukraine were important to the country's well being. He said money

allocated for such things as the Department of Indian Affairs came from such trade revenues. He also said that while the Ukraine had been granted a sum of about \$50 million, Manitoba's status Indians received ten times that from Ottawa each year.



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Urban Indians get \$100 million from Feds

by John Copley

The Liberal government's Red Book—the book that documents all the promises made in the last federal election—has once again opened its pages to benefit Native people. On a recent trip to Winnipeg, federal Health Minister Diane Marleau announced a \$100 million dollar, four year initiative. The focus will be on helping Native people in the areas of child care, nutritional education/counselling services and preschool support.

The recent initiative, entitled Aboriginal Head Start, (AHS) was set up to aid Aboriginal families who reside in the more-populated northern communities. The first year of the four-year funding term will see a total of \$10 million released. Additional increments of an equal amount will be added each year. The final year's allocation (1998) will total \$40 million. This latest initiative comes shortly after another \$240 million health initiative was introduced for Indians living on reserves.

Jim Bear, the president of the Aboriginal Council of Winnipeg says though glad to see the (AHS) initiative he feels not enough is being allocated to those living off the reserves—where the largest Aboriginal population currently resides. He said "the federal government will have to look at an enhancement of this program to recognize the huge Aboriginal population living in urban centres."

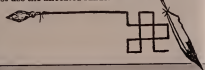
According to Dan Lett's report in the *Winnipeg Free Press*, federal sources say the final budget has not yet been approved by the Treasury Board. Marleau ap-

parently cannot release the names of the communities nor the numbers of people to be helped by the recent initiatives, until after that approval is given.

The AHS concept is one that sees hands-on services in areas that include balancing work and family commitments and counselling community members on proper diet and nutrition. Providing child care services and developing positive support programs for children that are still readying themselves for school are others areas of concentration. It is anticipated that the AHS idea, developed in the United States, will become the model that will be used in

determining how future programs will operate.

Wayne Helgason, an executive member with the National Association of Friendship Centres, says he's happy about the initiatives. "We feel this is going to open the door to further understanding of the needs of urban Aboriginals," he said, adding that he was also happy to note that government has been conducting extensive consultation with Native leaders on how to best use the allocated funds.



Legal Aid says NO to impairment charge

by John Copley

The question about who the Legal Aid Society can or can not represent may soon be put to the test. Legal Aid's current mandate says they can only take on clients charged with indictable offences—or summary offences where the chance of a jail sentence is likely. But that practice is being challenged.

Edmonton lawyer, Bob Joly, recently told the Alberta Court of Appeal that it should dismiss a Crown appeal of an earlier Edmonton court decision that was designed to force the system into giving one poor Native woman a lawyer.

In June of 1973, Muriel Rain was charged with impaired driving and refusing to blow into the breathalyzer. Having no money to defend herself, Rain applied for Legal Aid and was turned down. In her initial court appearance, Rain told the judge of Legal Aid's decision and the judge told her to try again. He also said that if they refused a second time, he would consider having the case stayed. Legal Aid did refuse and the case was set aside, Justice V.

Smith, of the Court of Queen's Bench, eventually upheld the decision to stay the charges. But the Crown, unhappy with the decision, decided to appeal to a higher court.

Despite being asked to provide information on the issue, Legal Aid declined to participate in a recent hearing. Joly told the hearing that the original judge in the case was attempting to allow Rain to "fight the charge on a level playing field." Referring to the issue as significant, Joly said "there is a crying need for a decision" as to the rights of individuals to be properly represented in a court of law.

Appeal Court Justice J.E. Cote said there were insufficient facts given at the hearing and thus he would be unable to make a decision on the matter. He said he would have to study the societal ramifications of the case and that he would have to know more about the accused, Muriel Rain.

Joly, referring to the Rain matter as a "test case", said the issue will keep coming up until a decision is

Continued on Page 5

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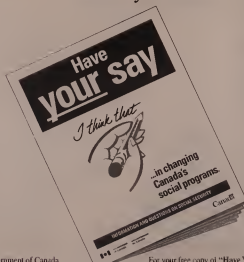
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"Have Your Say" is also available at all post offices, Canada Employment Centres, and at many YMWCA's and grocery stores across Canada.

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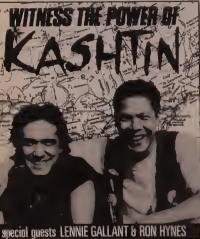
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A decision by the provincial Liberals that will not allow Natives to identify themselves by using their treaty numbers to vote in the upcoming Liberal leadership race, has received criticism from Social Services Minister, Mike Cardinal, who reminded Marta Gold, a provincial affairs reporter for the *Edmonton Journal* that he was "an Aboriginal cabinet minister." Cardinal has also said that he believes the Liberals feel threatened because of his successful revamping of the welfare system. Cardinal's comments came after a call by the Liberal Party for a judicial inquiry because they felt Cardinal had breached the rules when he released some confidential information about a government ward last month. Ethics Commissioner, Bob Clarke has since ruled that no rules were broken and that Cardinal had not breached the rules when he released the information.

SASKATCHEWAN

Recently elected Federation of Saskatchewan Indian Nations (FSIN) president, Blaine Favel, says that an election promise he made to do an in-depth review of the organization's finances is underway. So far, he says, everything checks out.

"I'm reviewing the situation and will make a disclosure to the chiefs," he said recently in an interview with *Saskatoon Star Phoenix* reporter, James Parker. "I don't feel uncomfortable about anything I reviewed so far."

The organization's increased expenses for travel and related items have recently been questioned by media, who are following up on a plan by the FSIN to introduce a series of gaming initiatives into their communities. Former chief, Roland Crowe, responsible for these gaming initiatives, saw his department's expenses increase more than \$400,000 over the previous year to a total of \$1.2 million.

Apparently much of the increase in expenses has gone to travel and consultation fees in a variety of Canadian and U.S. cities, including Las Vegas. The expenses went to a study that will help determine whether or not gambling can provide a suitable means of economic viability for Indian peoples.

Airfare, hotel rooms, restaurant tabs and consultant fees ate up nearly one half of the \$8.4 million spent in the last fiscal year by the FSIN. Nearly \$2.4 million of the \$3.8 million spent in these areas was contracted on the road. Consulting fees, paid mostly to special projects people hired by FSIN, totalled nearly \$1.5 million. Names of the consultants were not mentioned in the report.

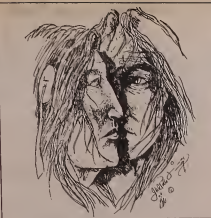
The FSIN is a provincial organization that represents about 75 Indian bands in Saskatchewan.

QUEBEC

If the Quebec government is successful in its recent bid to satisfy the Atikamek and Montagnais Indians, two of the province's most skeptical Native groups, they will have ended a 15 year effort to sign a deal with them.

Education, more land and more say, and sharing profits and responsibilities in created resource areas, are three of the offerings on a recent proposal by the Quebec government to the two First Nations groups.

Parizeau has said that the



deal he is offering to the Aboriginal people of Quebec does not mean that they must first endorse his sovereignty package. Some Indian leaders feel there is no need to hurry into a deal.

"They have to show the world that somewhere, somehow they've had some success with one of the major First Nations in Quebec," Konrad Sioui, an advisor to both Native groups told the Canadian Press in a recent interview.

Ghislain Picard, head of the Quebec branch of the Assembly of First Nations, expressed a concern that Ottawa's role would be a small one, when he said "from Parizeau's presentation they intend to limit that (Ottawa's) participation."

Legal Aid says NO

Continued from Page 4

made. "Are we to forever bury our head in the sand?" he asked the court. The hearing ended with the court reserving its decision on the matter.

Bob Joly says the refusal by Legal Aid to defend Rain, is a violation of the Charter of Rights and Freedoms that guarantees all Canadian citizens a fair trial.

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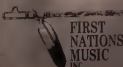
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New statue adorns Dr. Anne Anderson Park

by John Copley

Dr. Anne Anderson has seen a decade-long dream come true. At a special function held at the Edmonton park that bears her name, the soon-to-be 89 year old Metis Elder and author witnessed the unveiling of a three and a half foot high statue. Slave Lake MLA Pearl Calahasen, city Alderman Leroy Chahley and Metis Nation representative, Lyle Donald, were among those attending the celebration. The Dr. Anne Anderson Park is located at 105 Avenue and 162 Street in Edmonton.

The statue was designed and crafted by well-known Saskatchewan Indian artist, Lloyd Pinay. Anderson says she feels the buffalo is the symbol of survival—and survival is something that Dr. Anne knows all about. Born in St. Albert, Anderson is one of 10 children. Her life as a writer began when she was 64 years old and forced into retirement by a severe eye problem.

Dr. Anderson is perhaps the most recognized Metis in Edmonton, if not the province. She has been honoured at various times over the years for the many contributions she has made to the province, her country and her people.

In the past 20 years she has written over 90 pieces of literature on the history of the Metis people and the preservation of her Native Cree language. A keen interest in her culture and a dedicated desire to see her language preserved forever, has seen Dr. Anderson credited with the introduction of Cree into the Edmonton Public School system. Half of the students who enroll in the Cree classes are non-Natives who work within Native communities.

Fran Wolver, the chairperson of the Dr. Anderson Park Development Society, says Cree is one of the most spoken Native languages in Canada, and that the nation owes much of the preservation of the language to Dr. Anderson.

"It's important," she said recently, "that she had the foresight, the gumption (and) the energy to carry through and put on paper a significant part of what she knows."

Anderson's first book, *Let's Learn Cree*, published in 1970 was the foundation for what would become a



by Eugene Demers

formal instructional text on the Cree language. Since then she has written a variety of works on her language as well as on her cultural and traditional values and credits her initial energies to the wishes of her mother. Her last hope was that daughter Anne would preserve and document the Cree language so that it would never be forgotten.

The years of hard work have taken their toll on this fascinating Metis woman who still continues to be active in the community even though arthritis now keeps her from pounding away at the typewriter. At 88 years young, Anderson remains alert and refreshed and says she's happy with the work she's accomplished over the years.

Dr. Anderson's books can be found on the shelf of any library in the land and are considered to be excellent working tools for anyone wishing to know more about the Metis people or the Cree language of the western Canadian Indian.

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What is abuse and what do you do when it happens?

by Janet Nattress

When Jean Banford found herself in an abusive marriage with a four-month-old baby, she knew she had to do something to make their lives better without waiting for her husband to change.

Leaving to go to her parents' home had been a short-lived solution, just getting away for a while, but the life changes came when she went to the Sherrif King women's shelter, in Calgary. "There a counsellor validated me".

"It started when I was pregnant. They make you feel like you're crazy—that you're the crazy one," she said. "You need somebody to say 'No. What they said to you, what they did to you was wrong'."

Banford and her husband "Mike" had had a tumultuous two year relationship before their one-year marriage ended in tragedy. He killed himself.

"We had this relationship where we would have these awful fights. I would go back home," she told herself she knew how to handle this. There was something familiar about it. She'd been through it in her past.

Her friends thought it was normal. She saw that it wasn't as she began her life in an Edmonton program for abused women at Community and Family Services.

Earlier in Calgary, the women's shelter counsellor had given her the name of contacts. She told Joan,



"You have choices. You can do something about it if you want to."

Banford used to be a nurse, but wasn't working because of the provincial budget cutbacks. With her Aboriginal ancestry—she is Cree, Chipewyan, Dene, Scottish, English and "probably French, too," she got funding for the first year of an administrative assistant program from the Asokan Project, an Edmonton

and Stony Plain organization that runs training programs for Aboriginal women.

At Community and Family Services in Edmonton is a support group for women who have been abused.

Continued on Page 18



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Children and family violence

by Suzanne Batten

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Children caught in family violence often display behavioural and emotional problems. This is true for both abused children and those who witness violence in the home. Children who grow up watching violence used as empowerment or a method of dealing with problems, grow to believe that violence is normal, acceptable behaviour. Children subjected to violent environments, even those who learn that violence is wrong, are more likely to find themselves resorting to it themselves later in life. And unfortunately, many women who remain in physically abusive relationships, do so because they feel it important to keep the family together for the sake of the children.

Abused children are robbed of a natural life-style; the opportunity to grow and learn in a safe, caring environment. Their normal personalities are changed, often making them angry, aggressive and unable to deal with authority, or at the other extreme, shocked into silence and withdrawal. Behavioural reactions include crying, recurrent nightmares, clinging to parents (even the abusive one), bed-wetting, and disinterest in school or other educational means. Older children generally suffer effects similar to battered women; denial, a sense of helplessness, lowered self-esteem, guilt, and self-blame. A youth might turn to drug and alcohol abuse as a negative means of escaping a physically abusive situation, which creates a vicious cycle of general abuse that overwhelms all control.

Many government and private agencies deal with the effects of violence on children. One non-profit social service agency serving all communities in the Edmonton area is The Family Centre, whose Family Violence Program contains special services for children.

Group therapy for kids aged 8 to 11 who have witnessed violence are held at The Centre on a regular basis. Individual child and family therapy is also available for those who are abused. Part of the one-on-one counselling is play therapy. This is an extremely effective, formal way of working with younger children to help them deal with problems resulting from family violence. Children cannot express themselves verbally as well as adults, and counsellors with specialized training use play to communicate with them. Creative play with, for example, the use of crayons, plasticine, or sand in a box, triggers positive conveyances that show the counsellor what emotions the child is experiencing and how he or she is dealing with them.

The Family Centre stresses the importance that the child is not treated in isolation of any system that is

going to support the family. Therefore it is vital that if the child is to remain in a rehabilitated, formerly-violent environment, the entire family must work together in counselling with the child to make healthy changes. If the abused or violence-witnessing child is removed to foster care, the foster family should participate in therapy with the child so that the child's special needs can be learned and catered to.

There is no excuse for an adult to use physical means of authority over any child. And children who are simply exposed to violence can suffer effects as profound as if they were actually being assaulted. Any one aware of child abuse in any form (physical, sexual or emotional) should contact the Child Abuse Hot-line by calling the operator ("O") and asking for "Zenith 1234," or children themselves can call the Kids Help Phone at 1-800-668-6868.

Locally, in the Edmonton area, contact:

- The Family Centre 429-2831;
- Native Counselling Services 423-2141;
- City of Edmonton Community and Family Services 482-4636;
- Youth Emergency Centre 468-7070.

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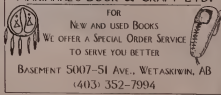
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Family violence programs in Edmonton

by Suzanne Batten

The effects of physical violence on a person can assume psychological and emotional dimensions. The longer the violence is permitted to continue, the higher the risk of deep, often scarring, mental repercussions. But help is available. Edmonton offers many resources to those caught in family violence, whether they are the abused, abuser, or simply living in a home where abuse is taking place.

The City of Edmonton's Community and Family Services has 9 regional community centres. All provide, free of charge, a variety of counselling services to those in need, and as a practical addition, complimentary child care for those attending counselling sessions. Family violence prevention, through public education and information services, makes up a large portion of the city's anti-violence program. Teenagers are a big target audience, as a significant percentage of high school students have experienced some form of violence in dating relationships. And studies show that many battered women have reported being abused by their partners before co-habitation or marriage.

The city community centres offer victim counselling at all levels, for individuals, families, couples or groups. Male abusers are referred to appropriate available resources within the system or to another, private agency. Special groups for children who have been physically abused, or suffer the effects of wife abuse, are available. For women, a counselling structure of 3 groups was developed: Phase I, learning about abuse; Phase II, focus on yourself; Phase III, making changes, learning for themselves. According to city social worker/counsellor Alba Valderrama, there has been a recent, acute increase in the need for family violence counselling. But Valderrama said that fam-



ily violence has always been present and attributes the recent rise in those seeking counsel to increased awareness through the public education campaign.

Those undergoing counselling at one of the centres are taught about the cycle of violence, how to banish guilt and self-blame, and how to improve self-esteem. All inquiries and subsequent discussions are kept strictly confidential. Counsellors also work with other community-based and private groups and organizations relevant to family violence and in extreme cases, will refer a client to one of several residential shelters in the city.

A program created specifically for abusive men can be found in Changing Ways, operated by the non-profit Edmonton Family Violence Treatment Education Research Centre.

Changing Ways was initially developed as a self-help program in 1988 by men from the FAC program who wanted continued support. It now consists of 2 groups

presided by 2 therapists that meet each week for the first phase of a twelve-week program. There are also on-going sessions of support counselling. All are based Continued on Page 22

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In 1966, the former St. Anne's Hospital was closed in Fort Smith. The old hospital had served as a crisis shelter for many years. Sister Sutherland had operated the centre offering counselling and shelter to those in need. As Sister Sutherland had limited resources, emergency shelter could only be provided for a three-day period. Many of the residents were victims of family violence, and there was a concern those in need would have nowhere to go once the hospital was shut down.

A small group of citizens met with Sister Sutherland in the early 1980s to identify avenues of support for Sister Sutherland and victims of violence.

In 1984-85 the group received funding to conduct a research study into the extent of family violence in Fort Smith. As a result of the study, the then formed Tawow Society submitted a proposal to the Family Violence Prevention Program to operate a shelter designed specifically for women and children who were victims of family violence.



Box 908, Fort Smith, NWT X0E 0P0

Tawow Society Mission Statement

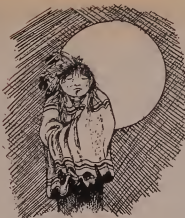
To provide shelter, counselling, and assistance with transition to all female victims and their dependent children who are experiencing family violence, and requesting aid.

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Unfortunately, funding for the Second Stage Project was never secured. It operated under an agreement with Social Services. Once the contract expired the contract ceased.

The occupancy rate for the shelter continues to increase over the years. Sutherland House staff and the Tawow Society will continue to provide the services to those in need and strive toward the prevention of family violence in our society.

According to Stella Wasylshyn, the executive director of Sutherland House, the most effective tools in combating family violence are education and awareness, the provision of ongoing counselling, and such things as a zero tolerance for violence of any kind.

For someone who is in an abusive relationship, the courses of action to take include getting to a shelter or counsellor, or going to a social worker. Those who suspect that someone they know is in an abusive relationship can urge that person to take these steps.

Funding for Sutherland House is provided through the Family Violence Prevention Program of the government of the Northwest Territories, and through the facility's own fund-raising activities.

For further information on Sutherland House and the services it provides, contact Stella Wasylshyn at 872-5925. Their crisis line is 872-4133.

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Western Canada Wilderness Committee (WCWC) is an environment group registered as a society in British Columbia. Organized in 1980 and receiving federal charitable tax status the same year, it has grown to 16,000 active members and has a budget of over 2 million dollars a year.

WCWC's mandate is to preserve the diversity of life in the natural world through the establishment and protection of large wilderness areas. The Wilderness Committee works within the law—it does not participate in acts of civil disobedience, at the same time it does not condemn those who do as long as it is done in a non-violent way. The Committee conducts research and massive public education including the publication of tabloid newspapers about specific wilderness protection proposal areas to achieve its goals.

From its inception WCWC has recognized that First Nations have Aboriginal title to their traditional territories, as well as the right of First Nations to a fair and just treaty settlement with the federal and provincial governments of Canada. This is enshrined in the Committee's mission statement. From its inception WCWC has worked closely with those First Nations that want to resist industrial development in certain portions of their lands.

Beginning with the Haida on Haida Gwaii, who fought to save Guuja Hannas (South Moresby Wilderness Area—now a National Park Reserve), the Committee has worked with First Nations to preserve their natural heritage. WCWC believes that a nation's cultural heritage has its roots in the natural heritage of its surrounding territory.

WCWC has assisted several First Nations publishing declarations regarding preserving regions of their territories as "Tribal Parks" including the Nemah Band in the Chinlequin. They also assisted the Nemah Band in researching their Aboriginal right to trapping and whether or not it had precedent over recent logging rights granted to a company by the provincial government. The company came to an agreement outside of court and did not log (clear-cut) the area. On January 13, 1994, the B.C. provincial government came to an agreement with the Nemah and protected their declared Nemah Aboriginal Wilderness Preserve as a Tsi-las Provincial Park which includes Stein Valley as a Tribal Park. On September 17, 1994, to help the Siska Band save their watershed from being logged, they declared their entire valley as the Siska Band Heritage Park.

Recently WCWC has been working with the First Nations of Clayoquot Sound towards developing Ab-

Continued on Page 12

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MEETING SCHEDULE

Location:	Date:	Time:
Ille à la Croix Place: Friendship Center	November 28, 1994	7:00 p.m. - 9:00 p.m.
Batoché NHS	November 29, 1994	2:00 p.m. - 4:00 p.m. Open House 6:30 p.m. - 9:00 p.m. Public Meeting
Saskatoon Place: Park Town Hotel	November 30, 1994	2:00 p.m. - 4:00 p.m. Open House 7:00 p.m. - 9:00 p.m. Public Meeting
Regina Place: Regina Inn	December 1, 1994	7:00 p.m. - 9:00 p.m. Public Meeting

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Opportunities and challenges in sustainable agriculture

The Westerner Park in Red Deer will be the place to be from February 23 to 25, 1995. These three information-packed days, hosted by the Alberta Conservation Tillage Society (ACTS), will feature a program aimed at innovative farmers whose focus is sustainable agriculture.

"Everyone has their different view of sustainable agriculture," says ACTS Executive Director Russ Evans. "But our member's view is that agriculture must be sustainable in both economic and soil quality terms and compatible with the natural environment. It is with that goal in mind that we have put together the 1995 workshop."

Individuals attending can expect to be challenged by a diverse range of opinions on everything from biotechnology and precision farming to direct seeding and crop diversification. The first two days look at the big picture of sustainable agriculture with the third day—called Direct Seeding Saturday—geared toward practical, direct seeding information.

The keynote speaker, Dennis Avery, Director of the Centre for Global Food Issues at the Hudson Institute in Indianapolis will look at challenges and opportunity in sustainable agriculture through the eyes of high-yield agriculture. Avery believes that the key to meeting world food demand is through the use of biotechnology systems and conservation farming. At the same time, he says soil and wildlife can be preserved.

Among other featured speakers, Doug Penney of Alberta Agriculture, Food and Rural Development speaks on precision farming. Dr. Gary Stringham of the U of A on biotechnology, Steve Coffey of North Carolina State University on watershed assessments and solutions, and Dr. John Doran of the USDA on how to build soil quality.

The workshop also will feature a huge indoor tradeshow that will display the latest in conservation machinery. Evans says the ability to display machinery, indoors, was a reflection of the desires of both the members and exhibitors.

"Our members told us they wanted to see the real machinery, not just photos... and they wanted to do it indoors. The exhibitors also were really enthusiastic



Bygones

about displaying their product indoors where they could talk in detail with their customers."

The Alberta Conservation Tillage Society 17th Annual Meeting will be held on Friday, February 24, 1995 in conjunction with the workshop.

Natural world Continued from Page 11

riginal eco-tourism, providing funding to building a board walk on part of the big cedar trail (goes to the second largest red cedar tree in Canada) in the Tla-o-qui-aht and Ahousaht First Nations' Meares Island Tribal Park. With permission of the Tla-o-qui-aht's we are constructing a boardwalk trail in the pristine Clayoquot River Valley, the best sockeye salmon stream left in their territory.

WCWC's Alberta Branch has worked closely with the Lubicon who are fighting against the giant pulp concessions and the clear-cutting of the boreal forest. WCWC is self funded through membership fees (\$30 per year) donations and the sale of our annual endangered wilderness calendars, posters, books, cards, t-shirts and other educational products. Therefore WCWC's resources are limited, but this wilderness preservation organization is always ready to assist First Nations that want to save some of their traditional territory in its natural wild state to preserve the area's wildlife and natural roots of their own ancient cultural heritage.

For examples of Tribal Park declarations or for other information First Nations can contact WCWC at 20 Wake Street, Vancouver, B.C. V6B 1A4 or by calling WCWC's Toll Free Number 1-800-661-9453.

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Solving the scrap tire problem in Alberta

Scrap tires are a problem in Alberta. Every year, 2.5 million tires are thrown away, and 6 million more scrap tires are lying in stockpiles and landfills around the province. Most people think of scrap tires as just another kind of waste, but they're not.

Piles of scrap tires pose some serious hazards. Tires left out in the open become breeding grounds for mosquitoes and other pests, and if scrap tire stockpiles catch on fire, they can pollute the air, ground and water around them.

Scrap tires can be recycled, but it's not as easy as it sounds. The way tires are made, it's impossible to recycle them back into their original materials. Unlike bottles or paper, you can't recycle an old tire into a new one. Every tire has to be broken down into its parts—rubber, steel mesh, and fabric—before it can be recycled.

In 1992, the Tire Recycling Management Board (TRMB) was set up by the government to find solutions to Alberta's scrap tire problem. The Board collects and manages the \$4 fee paid on the purchase of every new tire. The fee funds solutions to the growing tire problem by ensuring recycling or processing options are in place when that tire is ready to be discarded.

Tire Recycling in Alberta

A tire recycling industry won't happen overnight, but new technologies have been developed, and markets for recycled tire products are being found. The tire recycling industry in Alberta is growing more



Sheryl Holden ©

can be recycled is by shredding them into small pieces, or rubber crumb. This rubber crumb can be added to asphalt or it can be molded to make speed bumps, inter-locking bricks, sports tracks, truck beds, and many other products. Small and large companies in Alberta are beginning to convert tires into rubber crumb for sale to manufacturers, or to use in their own products.

Everybody Can Help

Solving our scrap tire problem isn't just the job of the TRMB and recyclers. Everybody can take part. The first step is to take your scrap tires to a registered landfill or stockpile. This will make sure that the tires are in a place where they are stored safely and properly and, when the time comes, they can be collected and recycled.

Another way that everyone can help is to make sure that every tire is used to its fullest. That means using

quickly than expected, and the TRMB is helping that industry to develop. With the Board's help, small local companies, and large industrial ones are finding new ways to process or recycle tires, and to turn them into saleable products. There are a number of ways to recycle tires. One is to use whole tires or cut tires to make products like bumpers, composters and playground equipment. The companies making these products are usually small, and don't use a lot of tires or advanced technology.

Another way tires can be recycled is by shredding them into small pieces, or rubber crumb. This rubber crumb can be added to asphalt or it can be molded to make speed bumps, inter-locking bricks, sports tracks, truck beds, and many other products. Small and large companies in Alberta are beginning to convert tires into rubber crumb for sale to manufacturers, or to use in their own products.

re-tread tires when you can, and giving your tires proper maintenance. Using a tire without maintaining it is like driving a car without changing the oil or giving it a tune-up. When you take care of your tires, they can last up to 30 percent longer. Here are a few tips to help you get the most out of your tires:

- * always make sure the air pressure is right (in cold weather the pressure in your tires will drop so make sure to check once winter hits);
 - * every 10,000 miles have your tires rotated, make sure they are properly balanced and aligned;
 - * don't spin your tires, this can cause a blow out.
- If you take care of your tires, they will go a lot further and you'll get better gas mileage as well. A tire that stays on the road, stays out of the landfill. Working together we can solve this problem.

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 - Encourage people to Reuse tires;
 - Develop new solutions to Recycle scrap tires in a growing recycling industry, right here in Alberta;
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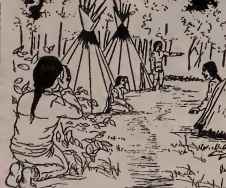
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The Adventuresome Wesuhkechahk is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

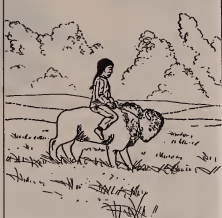
The Adventuresome Wesuhkechahk



One winter Wesuhkechahk wandered far to the south to spend a few months in a warmer climate. During the trip, he had many adventures like tying a knot in the tail of wuchusks, the muskrat...



... and scaring a village of Indians half to death by making strange noises in the night.



Much of his trip was made on the back of a buffalo...

... and sometimes he travelled on the back of an eagle until he reached the southern shores of North America. Wesuhkechahk stayed there during the winter months, but when the weather changed, he decided to travel back home to the land of the Cree Indians.



One morning he saw a flock of geese preparing for their long flight back north. He asked the chieftain goose if he might travel with them.

The chieftain goose was afraid of Wesuhkechahk because he had played tricks on the geese in the past. The goose finally made his decision.

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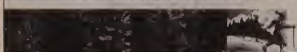
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"Wesuhkechahk, you may come with us, but you must fly very high and not look down when we fly over Indian villages."

Wesuhkechahk agreed to follow these instructions.

Then he hung a medicine bag around his neck and turned himself into a Canada goose.

The birds flew for several days without incident. Wesuhkechahk behaved himself and he followed the instructions of the geese.

Soon they were over Cree country and Wesuhkechahk saw an Indian village on the shore of a lake. He was full of curiosity, so he flew down to look over the camp.



The Indians below saw him and let their arrows fly. Wesuhkechahk was hit and fell to the ground with an arrow stuck in his skin.

The Indians ran to the place where he fell, but all they could find was a piece of goose skin. However, they could hear Wesuhkechahk running through the forest screaming in pain.

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"For our out of town friends"

Paul Cree Reserve settles in for winter

by John Copley

10 kilometres east of Ft. McMurray, Chief Robert Cree, formerly of the Ft. McMurray Band, where he spent 12 years as chief, is gathered with his band members in an effort to resettle the reserve that was allocated them back in 1921.

The site was vacated over a decade ago when the residents pulled stakes and moved to the current Ft. McMurray Band location. Cree and his followers—which so far number about a dozen families—have decided to move back to the original site and rebuild it once again. But Cree says he's upset with government reaction and claims he is being "forced into proving that this land is our land."

Cree says that this "demand for proof" came even after he "produced documents that clearly show the land in question is Reserve land that we received in 1921."

Questioning the ethics of government, Cree said "they are supposed to be responsible for us—if they don't know that this land is slated as Reserve land, then I don't know what they've been doing for the past 70 or so years."

Cree said that he felt it unfair that government put the onus on his people to prove their right to the land when "they are fully aware that this land was given to us."

Several families have constructed log homes since returning to the area about a month and a half ago. Band member Alan Powder and his family are among those building cabins before the cold winter sets in. He says they are at ease with what lay ahead and that they would be ready to brave the winter—whether the cabins are finished or not.

"We are hardy people and used to the elements," he replied when asked if he was ready to spend the winter in the isolated camp. "We will be prepared," he added confidently, saying that everyone was working together to assure completion of their goals.

Cree agreed that the new Reserve would "take time to build but the future looks good." He added that the "children like it here. It is peaceful and quiet now, but soon it will flourish."

He said that though the Band was now small he would welcome other members who were able to "live in the traditional way—and they will have to have a commitment and contribute to the building of our reserve."

The Paul Cree Reserve is located on a temporary road about 10 kilometres east



Paul Cree Band members have moved back to their original site allocated to them in 1921. They are resettling the land and working hard to prepare for the cold months of winter which lie ahead.



of Ft. McMurray. Before the recent freeze, the mud-slicked road was difficult to travel without the benefit of a 4-wheel drive vehicle, but Cree says that a new and more permanent road will be constructed as early as next spring.

"It is all part of our plan for continued development," said Cree, who added that "things take a while to get underway, but the commitment is here and it is here that we will stay."

Cree says though he feels the government is being unfair in its demands for him to prove that the land is theirs to settle, he and his members were "willing to ride it out" to the end. "We will do what we have to, but ultimately, the land is ours and it will remain ours—but I guess we'll have to prove it first."

Chief Cree and his band are building homes from the vast forest of trees that surround them. He says the costs of setting up all over again are dear—but that "we believe that the traditional way of life is the best way of life. We must get back to our roots if we are to prosper as a people."

Cree says he will continue to meet with government in discussions over who has the right of access to the land.

"We know the land is ours and they know it too. I don't know why the burden of proof is on us," he concluded, "but if it is proof they want, it is proof they will get." He says the time delay will not effect his or his members' decision "to stay put and to raise our children in an environment that we feel is best for them."

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Youth Awareness

15th Annual Awards Banquet honours athletes

by John Copley

Rita Houle was an aspiring young Native athlete who was "an outstanding volunteer who enjoyed helping others to help themselves." Born in 1960, Rita Houle's dream of becoming an Olympic champion was put to an end at an early age. In 1980, this young athlete, stricken with cancer, passed away. But her memory lives on in the hearts of others—others who now honour the young athlete at an annual awards dinner that sees two (male and female) young people awarded for their efforts and their excellence at sports.

The original idea to hold the annual awards dinner came from Houle's then coach and mentor, Gordon Russell. A former program director for the Canadian Native Friendship Centre (CNFC), Russell said that Houle was "not only a great athlete and volunteer, but also a great person. Her life was exemplary and her friends and family can be eternally proud of what she did by works and not by words."

Russell was in hospital for the recent awards dinner held at the CNFC in Edmonton, "but," said Master of Ceremonies, Joe Blyan, "he was here in spirit and he was remembered for the many contributions and sacrifices he has given over the years."

Eight male and four female athletes made up this year's list of contenders for the annual award—considered by many to be among the most prestigious offered to young Native athletes.

CNFC President, Tony Mandamin, a well-known Edmonton attorney and member of the Edmonton Police Commission, said that "all nominees for this award should be proud of their achievements. They are all outstanding young men and women."

Guest speaker for the evening was Allan Beaver—an outstanding former marathon runner who now travels extensively as he gives workshops on self-esteem, alcoholism and peer pressure. A former participant in Toronto, Los Angeles and New York long distance marathons, Beaver hails from the Bigstone Cree Nation near Desmarais, Alberta. A strong supporter of Aboriginal youth, Beaver praised the memory of Houle and said he was thrilled and honoured by his participation in this year's event.

But perhaps the most thrilled of all were the 1994 nominees who were picked to represent and carry on the tradition that the Rita Houle awards represent. Val



Kaufman, the organizer of this year's dinner and awards banquet read the biographies of the nominees while Tony Mandamin announced the winners and presented them with their cheques.

The male nominees included Jeremy Hunter and Clinton Lapatack, both of Saddle Lake; Nardo Hoovers of St. Albert; and Brent Courtourille of Swan Hills. Mickey Sutherland and Joe Chatsis of Edmonton and Kevin Courtourille of Fort Chipewyan were also nominated. But the winner of this year's award was Neil Littlechild—a young Indian athlete from the Hobbema First Nations.

Female nominees included Melissa Smith of East Prairie; Donita Large from St. Paul and Laurie Fagan of Edmonton. The winner, Sheila Grindbois, is an aspiring young Metis athlete who makes her home in Cold Lake. Special trophies were presented to the winners by Ralph Bouvette. Journalist Terry Lusty and White Braid Society director, Martha Campioui, presented certificates to the nominees. Alderman Michael Phair was on hand to lend his congratulations on behalf of the City of Edmonton.

The Rita Houle Awards selection committee comprised of Tony Mandamin, Martha Campioui, Ralph Bouvette, Jane Sagar, Lynda Ferguson and Elly Cudieux.

A special mention was made to thank the participating sponsors that made the 15th annual awards dinner another success. Lyle Donald and the CNFC staff and management extended a special thanks to Native Venture Capital, Minit Lube Ltd., and to the board of the Metis Urban Housing Corporation.

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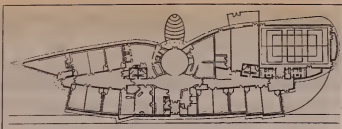
Supporting the protection of our environment

Community school construction under way

Construction has begun on a new K4-Grade 12 School for the Driftpile First Nation, located on Highway 2 between Slave Lake and High Prairie. From the original seed of the idea to build their own school and championship of the cause by the leadership, this has been a community project. From the Feasibility Report stage, their selection of design consultants, and

the determination of the construction management firm, the Chief and Council, and the community at large have firmly held ownership of this, their own new school.

The architects, FSC Groves Hodgson Manasc Architects Ltd., along with their team of design engineers worked closely with the new school building committee, school staff, students and community members from schematic layouts to the completed construction documents. The construction manager, Bird Construction, is now on site. The site location and planning, the building plan concept, and the image of the building were all determined in workshop sessions. The Design Team acted as facilitators and provided the expertise to translate the vision of the community into a buildable form, that had to be budget and completed on time. Scheduled opening for the school is the fall of September 1995.



Architects FSC Groves Hodgson Manasc worked with the Driftpile First Nation in designed their school in the form of an eagle feather

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found her at her parents' home, and told her Mike had committed suicide.

Mike's doctor hadn't been able to see him that day. A receptionist turned him away. He jumped off the university bridge to his death. His friends blamed her, but she came to realize it was Mike's problem, not hers.

Banford is healing from a life of fear, that Mike could kill her and their daughter, and the realization that he was capable of taking a life. Even his death hurt because he didn't say goodbye.

Banford's advice on what a woman can do:

* To decide to provide a better environment for herself and her child(ren) and get out of the abusive situation;

* Abuse takes on many forms. (Learn about it). Verbal put-downs and head games are emotional abuse and often those scars take longer to heal.

Banford is a student at NAIT in Edmonton. For information on the Asokan Project, people can call Tracey Friedel at (403) 963-7333 or write P. O. Box 2091, Stony Plain, Alberta T7Z 1X6. Women of the Metis Nation has a share in Asokan. At Northern Institute of Technology (NAIT) prospective students can call Percy Woods, Manager of Business Programming in Continuing Education at NAIT at (403) 471-7585.

Community and Family Services, Beverly Centre, has a drop-in program for abused women. Call 428-5957. A three-part program for abused women is run at the Mill Creek Centre. Call Diane or Heather at 496-5810.

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Economic Development

Saskatchewan Natives look to the future

by Brian Savage

O'Neill Gladue, vice chief of the Meadow Lake Tribal Council says anyone who believes recent media reports about Saskatchewan bands agreeing to store American nuclear waste has been "misled".

"All we're doing is identifying an opportunity," says Gladue about the band's initiatives. "It's all part of a bigger economic strategy."

Gladue says a study is targeted for the next twenty years aimed at educating Native people about the nuclear industry. Once the information is collected band members will decide on a strategy by referendum.

Many things, says Gladue, have to happen before any such initiative is undertaken by his people, including studies by the AECL on the viability of burying nuclear waste material in underground formations found throughout the Canadian Shield. According to Gladue hearings will be held across Canada before the next step of a site selection would be undertaken.

If the communities approve, then the leadership will present the community as a "willing host", something that is key to being approved as a possible dump-site.

All of this stems from a concern about the future economic situation of the band, says Gladue.

"In order to have income parity and a standard of living comparable to the non-Native community around us we found out we had to create 150 jobs a year for the next 20 years. To do that we have to



identify all the opportunities there are in our backyard." This includes old uranium mines in the area, adds Gladue, and that while mining, forestry and tourism will be the "main anchors" in an economic plan, all possibilities that may provide "good jobs, good quality jobs, not pick and shovel jobs," will be considered.

If sometime in the future a nuclear dump-site is approved, Gladue estimates "quite a few jobs" will result from the construction stage alone and since the radioactive material must be watched, long-term jobs will naturally follow.

Expanding the economic base of Natives is a natu-

ral outgrowth of self-government and the regaining of control of their own affairs, according to Gladue.

"This 20-year economic plan is like a road map for our children," declares the vice-chief.

Looking at the future includes using the latest technology available, and Gladue acknowledges that his band has been in touch with Apaches in New Mexico for their expertise and their advice in pursuing a nuclear dump.

The Navaho have been working in uranium mines since before the second world war, says Gladue, and now the band has spread its interests into environmental concerns, something his own band is actively pursuing.

"They've become experts in reclaiming lands and carrying out environmental cleanups, clearing up abandoned mines," says Gladue, "from household waste to the worst waste possible."

Such economic initiatives are worth copying, says Gladue, and show the strengths of Natives in dealing with challenges of the land.

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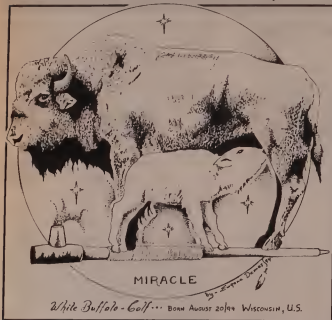
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Claims Commission holds inquiry

On Tuesday, November 8, 1994, the Indian Claims Commission held a one-day inquiry at the community of Fort McKay into the claim by the Fort McKay First Nation that Canada has an outstanding legal obligation to provide them an additional reserve land in the heart of Alberta's oil sands country.



Under Treaty 8, 128 acres of land is to be provided for each member of the band at the time of the survey of the reserve. This claim by the band is based on the fact that over 58 Treaty Indians joined the Fort McKay Band after the reserve land was surveyed in 1915 and that no additional reserve land was ever provided to the band for these persons.

Chief Mel Grandjamb, grandson of one of the elders for whom no reserve land was provided, said "The government of Canada never provided any reserve land for four of the major families in Fort McKay. Today their descendants are about 40 percent of our current band population."

The Indian Claims Commission is conducting this inquiry because the government of Canada has rejected the claim of the First Nation. Chief Grandjamb said "In our view, the decision made by the Department of Justice on the lawful obligations of their own client is not only unfair and unjust, but it has no basis in law. It is also contrary to their previous policy and practice."

Chief Grandjamb said "Until 1992, Canada had a policy for recognizing outstanding treaty land entitlement which would have resulted in the validation and

negotiation of our claim. However, they have now changed their policy out of fear of the costs of such settlements. This is a breach of their constitutional and lawful obligation arising out of Treaty to our people."

Chief Grandjamb went on to say "A fair and prompt settlement of our Treaty land entitlement is essential for our community. Not only do we require additional reserve land, but the financial compensation would enable us to establish businesses, create jobs, and solve the socio-economic crisis in our community... We hope to convince the Indian Claims Commission not only of the legitimacy of our Treaty land entitlement, which has been backed by historical evidence from three independent experts, but persuade the Indian Claims Commission that Canada has an outstanding legal obligation under Treaty 8 in Section 35 of the Canadian Constitution which must be fully and honourably met."

In conclusion, Chief Grandjamb stated "This inquiry is vitally important to the future of Fort McKay and we sincerely hope the government, based on the recommendation of the Indian Claims Commission, will begin to settle our long outstanding constitutional entitlement to additional Reserve land."

Looking to the future

by John Copley

Whether you're planning the structure of a major operation or simply trying to invest your own small savings—the bottom line is managing your money properly. And that's what the Saskatoon-based chartered accountant firm of Hergott, Duval, Stack & Partners has been teaching its clients for more than 12 years.

"We offer a variety of services," explained Morris Duval, one of ten partners involved in the company. "We have five partners who are specialists in taxation and several others who are experts at setting up accounting and auditing systems for new or existing businesses and organizations."

The firm is also involved in setting up complete data processing systems and providing on-site training while computer equipment is installed.

"The move toward self-government," says Duval, "has inspired many Natives to get started in business or to expand what they already have. It's important that when you plan for expansion or when you plan to buy someone else's business, that you are fully aware of all the details and options you have in order to make that particular move pay off."

Duval says his firm acts as independent evaluators who can make qualified decisions of an unbiased nature. "There are good and bad points to every business deal," Duval points out, adding that "it is important to have an independent person looking at the overall picture."

Training staff and providing computer equipment for businesses wishing to move ahead with the changing world of business and technology, is just part of the program offered by Duval's group. "We have an extensive follow-up service and are always available should problems or increased needs arise," assures Duval.

Hergott, Duval, Stack & Partners have been working with local Native communities for several years now and are anticipating even more growth as development in the northern regions of the province continues to grow.

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Let's We Forget

Remembrance Day memories not all good

by John Copley

On November 11, 1918 the guns stopped their incessant clamouring and an end came to World War I. A few short years later the world was faced with its second major conflict of the century; the axis powers declared war and once again chaos and confusion commanded the world. The cost was heavy. The second great war lasted six long years and human destruction reached unimaginable figures—over 10 million lives were lost.

The war effort needed manpower. Our freedom was at stake. From the rank and file of Canadian society came the volunteers. Young boys and maturing men and women from all walks of life—they came in droves, wanting to make their sacrifice in order that a lifestyle of freedom would not be lost.

Frank Morrisseau was one of those men. And Lillian Suchwan was one of those women. Morrisseau, a boy just turned 19 when war was declared in 1939, was already familiar with the horror stories. His dad and several uncles had been engaged in combat just twenty years earlier. Suchwan, unfamiliar with what lay ahead, volunteered to participate in the Women's Army Corp. She had just turned twenty-two and had experience in nursing and first aid work. Both were accepted into the army and served from 1939 until allied victory was declared in May of 1945.

Morrisseau says he remembers "those days just like they happened yesterday" and attributes this memory to the fact that "it is because of the way we, as Indian people, were treated by our government when we returned home." He said that "many of us were told that we had lost our rights to the land we held before the war began. We were told that we had violated our right to keep the land because we'd been away from it for too long."

The 74 year old veteran says he "no longer holds hard feelings" over the matter and that he'd just as soon forget it. "But," he added, "perhaps that's because I have no family that are affected by it."

Morrisseau, upon returning home to find that he was no longer entitled to his land, moved west and settled in the Edmonton/Beaumont area. His anger and

bitterness he said were much of the reason he never married. "I never bothered. I had nothing to offer and I was working for about 60 cents a day and it was tough, even then, to survive on so little." A life that he says was filled with memories of the "honours of the war and the realization that no one really gave a damn for what we did over there," both contributed to several short jail terms for "causing mischief and generally being a real nuisance" he smiled.

Suchwan, also a Native Canadian, came from a different environment than did Morrisseau. She says she never really felt the effect of having land taken away but says that she's "probably always been a little bitter about how the government operates when it comes to dealing with Native people and the issues that concern them." Married to a non-Native for more than 40 years (until her husband's death in 1991), Suchwan says she "never really knew as much about my people as I would have liked to—I was not that well educated and we had seven kids to raise." But, she added, "now I am old (77) and I will be survived by three of my children and five grandchildren. They believe in this Native self-government that I hear about, but my knowledge of it is limited to what I can read in the paper." Suchwan says she has no regrets about serving her country "but I wish things like war could not happen—for now I am old, I wish to live longer—there is so much I have been unable to do."

Morrisseau and Suchwan agree that organizations like the Aboriginal Veterans Association and the Alberta Indian War Veterans Association, are a welcome part of society.

"I don't know what we could do to keep alive the memories of what our boys fought for if it wasn't for these types of organizations," voiced Suchwan. "I know that many people have forgotten the war and that is a mistake. Look at the world around us now—there is fighting on nearly every continent on earth. I don't think man will ever learn to get along with one another. That is the saddest part of all."

Morrisseau agrees. He says that "until man comes to terms with his surroundings—until he can live properly in his environment—until he understands

nature and how this nature effects him, then peace will never be possible." He added that "most nations in the world are too preoccupied with feeding their own people and quelling their own rebellions to have much time to dedicate" to the prospect of solving the issue of peaceful coexistence. Morrisseau concluded by saying that "the only thing I hope is that no one in our part of the world is again faced with a decision on whether or not to go to war."

"If you are going to talk about Remembrance Day," asked Morrisseau, "then I hope you can ask the people to think of ways to unite, to grow and to prosper as one in the universe. If we do not take this approach, our skies, our waters, our wildlife, our hope for a future—will perish. Man will not have to worry about war because if we are not careful with the way we treat our fragile planet there won't be anyone around to fight them."



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Commission to hear concerns of Native Veterans

by John Copley

The Senate standing committee will attend meetings with Indian and Metis veterans at the Charles Cammell Hospital's auditorium on November 15. The veterans have expressed their displeasure at having been neglected and not properly informed of their total entitlements after the two world wars and the Korean conflict.

The current get-together could be considered a continuation of talks that commenced this summer at a special Gift Lake celebration that paid tribute to Metis veterans. And the same organizer of that event, Carlellyn Lamouche, is also credited with the Senate's latest appearance to discuss Aboriginal concerns. At the Gift Lake meeting both Lamouche and Aboriginal Veterans Association President, George Pambrum said that Aboriginal "veterans have been excluded from any recognition."

Recent follow-through by government on promises to get things happening in the Native community has turned things around over the past several months, and now Lamouche says she feels it interesting "that after 50 years they have finally got to a point where they're willing to listen and to acknowledge that there is a possibility these men were not treated properly."

She spoke about a particular case of "misinformation or lack of information" in which a veteran, upon returning from the battlefield, had no choice but to spend the winter in a canvas tent with the wood burning stove the government had given him when he applied for assistance.

"Our fellows came home," remarked Lamouche, "and a lot of them couldn't read. A lot of them just kind of dissolved back into the bush. On discharge (from the services) they weren't given the information to access" what they were entitled to. She said that though some tried, they were often "given incorrect information or were given the runaround and just gave up."

Seventy-four year old Richard Poitras, a well known and respected Metis Elder from Paddle Prairie, says though he has no complaints with the way in which he was accommodated after the war, he knew of many others who received nothing. He said many didn't even consider the fact that they perhaps did have something to ask for.

"All they wanted to do was get the heck out of it," Poitras told the media in a

recent interview. "Now I guess they're thinking about maybe getting reimbursed for the things they didn't get," he added. Poitras also said that he still has the equipment (grain binder and sleigh) that he purchased with the \$2,300 he received to help him on his small farm on the Metis Settlement at Paddle Prairie.

At the end of the various wars, government made available cash and land as well as special grants for education and employment training for Aboriginal people. The recent challenges being made by several veteran's organizations in Canada, are seen as being designed to create both awareness and to have past injustices corrected by government.



Gertie Beaulieu

Programs, Continued from page 9

on the philosophy that men use abuse to gain power and control over women, and work to change that way of thinking.

Anne Mohl, program co-ordinator at Changing Ways, said that most men enter the program through self-referral, or on advice from other agencies, once the abused woman has threatened to leave, or has actually abandoned the situation. A few men are referred when legal charges are brought against them, but all prospective clients first go through a telephone intake interview to determine if they are ready for rehabilitation. Each year, approximately 140 men (67 percent) successfully complete the program.

Native Counselling Services, as part of their Family Life Improvement Program (FLIP), also offer specific services that deal with family violence. FLIP's approach to the problem is family oriented, and encourages all members of a family (including children) in which someone is being battered, to attend group counselling. Individual counselling for all involved is also available.

FLIP's strategy is primarily one of self-examination and motivation. Counsellors ask victims, abusers, and those affected by the abuse, how they found themselves in those roles, how they learned abusive behaviour, and what they can do to make positive changes. Blame is not put on anyone, and victims are encouraged to make their own decisions after options are explored with the counsellors.

Family violence is a major problem spanning every level of Canadian society, and it affects every citizen. The purpose of assault is to control behaviour, and this is indicative of a power imbalance between the offender and victim. Resources are available to those involved in an abusive relationship, whether they choose to remain in the downward spiral, or reach out for the assistance needed to break free.

For more information regarding the programs cited, contact City of Edmonton Community and Family Services 482-4636, Changing Ways 439-4636 or Native Counselling Services 423-2141.

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THE COMPANY

The Chi-gaming Group is a corporation wholly owned by the 13-member First Nations of the United Chiefs and Councils of Manitoquin and Munawabewin, The North Shore Tribal Council. The Company was formed in 1990 to provide professional technical advisory services and professional project management services to the 13 member First Nations and to other First Nations throughout Northwestern Ontario. The office and staff of 4 are located at the Whitefish Lake First Nation at Naughton, approximately 15 miles west of Sudbury, Ontario.

THE POSITION

The Chi-gaming Group is considering expanding its services to First Nation clients including engineering design of small municipal works, preparing and administering contracts for small municipal works, and the provision of site services for small and large construction projects. To accommodate this expansion of services, the Chi-gaming Group is searching for a Native professional civil engineer to establish and manage these operations under the general supervision of the Operations Manager. The successful candidate will also be trained in the overall management of the company with the intent of promotion to Operations Manager subject to progress and suitability.

QUALIFICATIONS

- Bachelor's degree in civil engineering with a minimum of 5 years of related engineering experience
- Eligibility for registration with the Professional Engineers of Ontario
- Sound knowledge of municipal engineering and project management principles
- Excellent oral and written communication skills
- Sound knowledge of PC computer and software
- Knowledge of Native culture, First Nation/Tribal Council structure, provincial and federal government operations, and the ability to speak a Native language are assets of the position.

REMUNERATION

- commensurate with experience • salary range \$50,000 - \$65,000/annum
- complete benefits package • candidates with lesser experience will be considered

Interested candidates will be provided with a detailed description of duties for the position upon request



Please submit letters of interest by December 31, 1994 to

The Chi-gaming Group, Management/Finance Committee,
P. O. Box 28, Naughton, Ontario P0M 2M0
Telephone (705) 692-5873 Fax (705) 692-5605

BOOK REVIEW

MYTHS AND TRADITIONS OF THE CROW INDIANS

by Robert Lowie

Published by the University of Nebraska Press
(Cover art: Crow Summer Night Tipi, by Kevin Red Star)

Review by Jim Davis

Robert Lowie's First Bison Book Edition, *Myths and Traditions of the Crow Indians* was published last year by the University of Nebraska Press. The works, originally published in a series of papers by the American Museum of Natural History in 1918, is now in its tenth printing.

Lowie, who passed away in 1957, was born in 1883 and before his death, had written numerous works about the Indians of North America. As he was ending a field survey of the Canadian Plains Indians in the fall of 1907, Lowie was invited to travel south into Montana where he was to pay a short visit with the Crow Indians of the region. Having just completed a tour of Blackfoot, Cree and Stoney Assiniboines in Alberta, Lowie was nevertheless, anxious for this new assignment.

His eagerness and his efforts were rewarded.

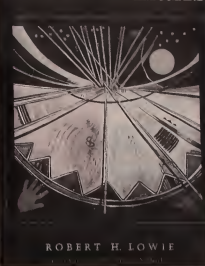
After travelling by train to Montana's state capital of Helena and venturing on to Billings and finally to Lodge Grass—better known as the Valley of the Chiefs—Lowie found himself surrounded by Crow that were willing to tell the tales of their ancestors and share their knowledge of the land. He was to later say that "it was clear... I had struck a gold mine."

A gold mine indeed—and now in updated and easy to read version of his original work, the University of Nebraska Press, presents an interesting and informative look at the Crow Indians—their life, traditions, culture and insights into life.

The 300 plus page book is filled with tales of Crow legends that delve into the mystical and mythical beliefs of the day.

Lodge Boy, Thunderbird and other myths are explained in the book as are the cultural meetings between groups of Indians across the Americas. The various significances that follow Indian tradition are difficult to find—no matter what library one looks into. Now, the reader who has interest in Native culture, specifically that of the Crow, the Dakotas or the Assiniboine, has a full array of resource material

Myths and Traditions OF THE Crow Indians



ROBERT H. LOWIE

readily available at his fingertips.

Lowie sat around the camp and lodges of the Crow and listened to tales that had been told around winter campfires for generations. An array of vivid accounts, supernatural stories, heroic episodes, tales of spurned lovers and skeptical husbands fill the pages of this interesting book that explains in detail, the often complicated life of the Crow Indian.

The newest printing of *Myths and Traditions of the Crow* is complete with a foreword by an assistant professor of anthropology at the University of Wisconsin, Peter Nabokov. He is the author of *Two Leggings: The Making of a Crow Warrior* (1982) and is the editor of *Native Americans Testimony: A Chronicle of Indian and White Relations from Prophecy to Present* (1991).

The tales inside the covers of this book are filled with Native lore that were used by the Crow and served as entertainment, moral lessons and cultural records for many generations.

Bison Books are known for their outstanding accounts and down-to-earth realism when dealing with Native history. This book is no different. This material will also serve as an important educational tool for students of Indian culture and tradition. And for the price - \$9.95, you just can't go wrong.

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